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JULY 15, 1957

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VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

■ Significance of the Dead Sea Scrolls (p. 3)

■ Billy Graham and the Christian Century (p. 7)

OFFICIAL NAE ORGAN

Readers Say—

Right to Work

To the Editor:

Have noticed some letters in *Action* the last few months dealing with the writers' experiences with the labor monopoly in this once free country.

Are you not disturbed that all the writers of the labor letters requested the withholding of their names while those on other subjects feel free to have theirs used? If a subject so near to all of us as our daily work is becoming dangerous to discuss how long will it be before one may fear to be associated with Christ in this country? Both freedoms are guaranteed by the same document, and are supposed to be enforced by the same government. These writers were not defaming anyone or stating lies, they were telling their personal experiences with the government-coddled labor monopoly. Their unwillingness to sign their names to their letters is an indictment of the government of the United States of America. This indictment is well earned.

They know the government will not protect them against acts of violence fanned by union-sponsored agitators. They know no employer in the clutches of the labor monopoly will risk ruin of his business by employing them. How can one have any faith in the government to protect his constitutional rights when it has been riding rough shod over these rights for the past twenty-five years?

We desperately need "right-to-work" laws in every State and at the National level and also legislation to bring unions under the provision of the anti-trust laws if there is to be individual, religious, political or any other type of freedom preserved in this country. I have yet to hear of any church group concerning themselves with this matter although there must be some. Rather, according to *Action*, they are "experimenting in the field of Labor" with creeds mostly socialist and little if any Christian.

BOB GLASPEY

Yakima, Wash.

New Bible Translations

To the Editor:

I was greatly interested to read in the *Action* of March 15, the article written by Mrs. A. M. Gillam, concerning the new "Aramaic Bible," and more particularly about Dr. Hall's comments on the accuracy and trustworthiness of the new Bible. Dr. George M. Lamsa is not authorized or delegated, as far as I know, to undertake translations on behalf of evangelical churches or groups which he does not represent.

I am writing Dr. Hall asking fuller details of the panel discussion which took place concerning the New Bible, but as one of those conservative evangelicals laboring among the Middle Eastern peoples, I raise my voice in strong protest against the printing of a Bible which will, like the Revised Standard Version, undermine fundamental doctrines of our evangelical faith "once delivered to the saints." It is most unfortunate and regrettable for the American Bible Society in New York to publish the Revised Standard Version in our Syriac language, when it has been a serious controversial issue, without ever consulting or informing at the least, responsible Assyrian evangelicals in this part of the world.

Let me say, with regret, that such high-handed and one-sided actions by the American Bible Society in undertaking translations, undermining fundamental doctrines of our precious Faith, will only result in injuring the position and reputation of the Bible Society in these lands. There is growing unified action to prevent such translations being read and used by evangelicals throughout the Middle East.

B. JACOB

Beirut, Lebanon

Decent Literature

To the Editor:

In *Action*, issue of May 1, I read with much interest in the late news on page 17 that O. K. Armstrong will head a new group seeking support for stronger laws to deal with the problem of obscenity in books, movies and press. Will you give me the name of this group and Mr. Armstrong's address so that I might write him.

I am especially concerned about the movies since, apparently nothing of much value has been done of recent years toward cleaning them up. Now I read that censorship will be relaxed—this in the face of many movies shown which are the last word in degradation. Many Christians feel that if they keep their own families away from the movies or teach them to choose the better recommended ones, the evil is taken care of. But I feel that is not the true Christian attitude since we are supposed to help to keep our brothers from stumbling—to show them the true Light, and, if we ignore the movie situation while hundreds of thousands of people attend any type of movie regularly we are violating one of our main Christian principles.

I would like very much to become a member of such a group to help clean up the movies, books, etc., and will appreciate receiving Mr. Armstrong's address if you know what it is.

MRS. NEIL DUNLAVY

North Platte, Neb.

[EDITOR'S NOTE: The organization referred to is the Churchmen's Council for Decent Literature. A national advisory committee is now functioning pending the completion of the permanent organization. Mr. O. K. Armstrong may be addressed 5104 Broadview Dr., Washington 16, D. C.]

FRONT PAGE PHOTO. — Evangelist Billy Graham preaching in Madison Square Garden Crusade, New York City. (See pages 7 and 9). —*RNS Photo.*

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Action

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The Significance of THE DEAD SEA SCROLLS

Do they confirm or deny the accuracy of the Bible?

GEORGE MARK ELLIOTT LIBRARY
The Cincinnati Bible Seminary

By G. DOUGLAS YOUNG

Dean, Trinity Seminary and Bible College; Director of the Israel-American Institute, Inc.

IN 1947, ON the eve of the Arab-Israeli war, a Bedouin arrived in Bethlehem with some ancient scrolls.[1] Four were purchased by the Syrian monastery in Jerusalem, Jordan, three by Dr. Sukenik of the Hebrew University in Israel.

The collection of Dr. Sukenik included: a manuscript of the Hebrew text of Isaiah chapter 41 to the end, and a few fragments of earlier portions; a manuscript containing hymns of thanksgiving, in Hebrew; and a manual of military procedure also in Hebrew. Sukenik called this "The War of the Children of Light with the Children of Darkness." It has battle procedures for the echatological battle in which the sect expected to engage.

The collection in the Syrian monastery included: a Hebrew manuscript of the full text of Isaiah; in Hebrew another manuscript of the first two chapters of Habakkuk together with almost a verse by verse commentary; a manuscript called the *Manual of Discipline* containing the religious order of some Jewish religious sect; and an Aramaic manuscript, published only in February of 1956, now known as "A Genesis Apocryphon." This apocryphon contains extra-biblical stories related to the accounts found in Genesis chapter 5 to 15.

On February 13, 1955, the entire Syrian collection was purchased for a quarter of a million dollars in New York by the Government of Israel. Dr. Yigael Yadin, archeologist, scholar and soldier, was the agent for his government in the negotiations. Thus the principal manuscripts are now all in Israel and will soon be on display in a special building being constructed for them to be known as "The Shrine of the Book."

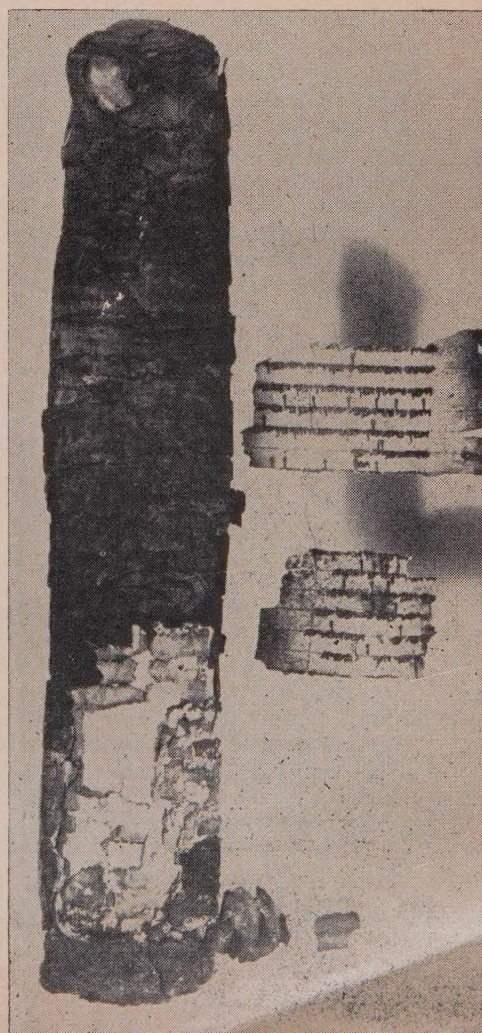
After these manuscripts reached competent hands, great numbers of fragments[2] began to pour in by way of continued Bedouin discoveries and by way of cave excavations in Jordan. Scholars representing the Department of Antiquities of Jordan, the *Ecole Biblique*, the American Schools of Oriental Research, and some European societies conducted the excavations Dr. Lancaster Harding, Director of Antiquities for Jordan and Father Roland de Vaux of the Dominican *Ecole Biblique* were the principal excavators of both the caves and the ruins of the monastery complex in which the sect lived.

These fragments soon accumulated to over 40,000. They were from every book of the Old Testament, except Esther, and many were of non-biblical material. In the most recent cave excavated, number eleven, excavated January to March 1956, two fairly well preserved scrolls and many fragments were found. These included portions of the Biblical Psalms and Leviticus, together with an apocalyptic description of the New Jerusalem and a translation of Job into Aramaic. These two scrolls, the thousands of fragments, and a copper scroll studied but not yet published, are all in the Rockefeller Museum, Jerusalem, Jordan. An international group of learned scholars is busily studying and publishing this material.

Why By the Dead Sea?

If the question be one of why the scrolls happened to be preserved in this area, the answer is that the climate there is a very dry one. The more important question is, however, why those who endeavored to preserve them were in this area at all. We have a hint in the Zadokite *Admonition*. This tells us how a righteous remnant of the people of Israel realizing how they were involved in a national apostasy, probably in the second century before Christ, desired to walk more closely after the old ways. A "Teacher of Righteousness" arose among them. We find such a personage also in the Qumran literature. The Qumran sect arose then, quite probably, in this revolt and withdrawal from the type of Judaism of that era. They withdrew to the desert.

There was also a "Wicked Priest" referred to in the literature of Qumran who "ruled in Israel." H. H. Rowley puts this in the time of the Greek control of Palestine, the time of the Maccabees, about 170 B.C. Most, however, put it between 103 B.C. and



THE SO-CALLED LAMECH SCROLL—the last of the seven Dead Sea scrolls—which scholars have succeeded in unrolling and are now deciphering. It was acquired for the Israeli National "Shrine of the Book" Trust last year from Metropolitan Athanasius Samuel of the Syrian Orthodox Monastery of St. Mark here. The deciphering makes clear that the scroll is an Aramaic version of parts of the Book of Genesis, interwoven with stories and legends about the lives of the patriarchs. The unrolling was extremely difficult because of its decayed condition. The scroll yielded four complete pages, each with 34 lines of script. In addition, there were five partly-preserved pages and several more with single sentences or words. The Dead Sea scrolls, oldest known biblical manuscripts, were discovered by Bedouin shepherds in 1947 in a cave near the Dead Sea.
—RNS Photo.

76 B.C., just before the Roman conquest of Palestine in 63 B.C. (See Bruce, op. cit., page 91.) They went to Qumran to escape this wicked priest of Jerusalem and to foster their more orthodox beliefs and their Messianic expectations.

How Old?

Does this date check with other considerations? Since nearly all the literature discusses this point in detail a brief answer should suffice here. The date is checked and cross-checked by a number of lines of evidence. The evidence for this date from the coins, the pottery and other artifacts found in the excavation, the paleography, and the Carbon 14 dating of the linen wrappings of the scrolls all converge on the same time. That time is first century B.C. or slightly earlier for most of the material, and second century A.D. for a small part.

What the Significance?

The scrolls are probably the greatest single find of modern times in the field of archeology. They are making many contributions, and the end is far from being in sight. Particularly important are the contributions made in three areas: to the knowledge of the geography of the area and the history of the period; textual criticism; and the knowledge of the sect.

The messianic war plans, for an example, or the data in the Genesis Apocryphon relative to the travels of Abraham, supply a good picture of the topography of wide areas in those days. The non-biblical manuscripts and fragments contain not only many historical allusions but veiled allusions to personages of the times. When and if it will be possible to identify exactly the Wicked Priest and others, a wealth of hitherto unknown facts will be fitted into place.

One fragment, of very recent publication, contains an historical item of great interest that yet awaits an adequate explanation. It is found in the "Prayer of Nabonidus" fragments from Cave IV. (The Bible mentions Belshazzar, the son of Nabonidus, as the last king of Babylon. From the secular records many historians felt that Nabonidus was actually the last king. Later, contracts were found that indicate Belshazzar was also a reigning monarch. The name of Nabonidus is omitted from the biblical record.) The new fragments ascribe the prayer of Neduchadnezzar found in the fourth chapter of Daniel to Nabonidus. Liberal scholars are speaking of the Qumran prayer fragment as preserving the original tradition. They find the biblical text both late and incorrect. While that conclusion is historically and textually unacceptable it is at least of note that the name of Nabonidus, not mentioned in the Bible, now turns up in a "biblical" setting. We await additional information and study to give us the whole picture of this period of history.

Historical information about this Essene-like group itself, its teachings and practices, hitherto unknown, is now richly supplied. There is information on the Teacher of Righteousness himself, on the Wicked Priest and on the Man of Falsehood. Their messianic war plans are described in considerable detail. Much information on their exegetical method comes from their commentaries. Hitherto completely unknown data is now clear and abundant on the local government, administration and rituals of the group. From this point of view alone the Scrolls are of tremendous archeological significance. Paleography, or the history of the script of Palestine, has now been placed on a very much more secure foundation by all these fragments of many manuscripts from the period second century B.C. to second century A. D. Up till now the fragment known as the Nash Papyrus was one of the most significant items in the area of early paleography. Now, of course, with these scrolls and fragments a great wealth of material is available for the study of the development of Hebrew writing. This too is important.

Textual Criticism

Since the use of the printing press practically all our Hebrew Old Testaments have been the same. Before that time, since they had to be hand copied, it would have been possible for many copyists' mistakes to have crept into the text from generation to generation. Did this happen? While the readings of these early texts (the scrolls) do give numbers of important additions they indicate nevertheless that our present copies of the Hebrew Old Testament contain no substantial variation in these manuscripts. This is a very important addition to our knowledge and fills in a gap of information which to this date we have had to bridge mostly, but not entirely, by faith. The evidence of Qumran is that the scribes were extremely careful.

The earliest dated Hebrew manuscript of a part of the Old Testament is dated 916 A.D. Only a very few manuscripts have been preserved prior to the twelfth century A.D. Thus the Dead Sea Manuscripts take us back with actual manuscripts from 1000 to 1200 years. This means that these new manuscripts come from within 400 years of the originals, the autographs, of some of our Bible books, and take us back by manuscripts nearly half way to the earliest books of the Bible. From this point of view alone one can see the revolutionary contribution of these scrolls.

When we have said that the evidence of these scrolls indicates no substantial variation of text we must not infer that they do not contain new and important information. For example, Hebrews 1:6 implies it is quoting the Old Testament when it says "Let all the angels of God worship him." This is not found in our printed Hebrew Bibles. It is found in the early Greek translation, the Septuagint. Is the Septuagint a better Old Testament than the Hebrew, or did it happen in this case to preserve something that was dropped by some scribe as he copied the Hebrew. The latter is the case. We now find the words "Let all the angels of God worship him" in a scroll fragment of Deuteronomy 32:43. This is an addition to our information.

A "problem" has been resolved by the scrolls. Genesis 46:26 says that seventy souls went down into Egypt but Acts 7:14 indicates that there were seventy-five. The Septuagint agrees here with the New Testament as against the Hebrew text. Now a scroll fragment of Exodus 1:5, copied before it could have been influenced by the New Testament, gives us the figure seventy-five in a Hebrew text and both Testaments agree. Thus has archaeology solved another of the "problems" of the Bible.

While these clarifications and additions to our received Hebrew text of the Old Testament are not substantial, numerous or revolutionary, they are important additions to our understanding of the text. The limited number, and generally insignificant character, of the differences between the texts of the scrolls and our received Hebrew text of the Old Testament proves to all that our received text has been accurately transmitted to us through all its copyings through all the centuries. This is a fact, both unusual and significant.

The Sect and Christianity

In the days shortly after the discovery of the scrolls a controversy raged over the date of them. That has pretty well subsided now except for the continued criticism by Dr. Solomon Zeitlin of Dropsie College, Philadelphia. There never was any controversy about the value or meaning of the scrolls for the textual criticism of the Old Testament. A new controversy is

(Continued on page 6)

Whosoever shall save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it.—Luke 9:24.

God's Way Up Is Down

NAE's Spiritual Life Program for 1956-57

By ARMIN R. GESSWEIN
Chairman NAE Spiritual Life Commission

THIS SCRIPTURE is easy to recite, but hard to learn. Many men — even churchmen — are often very foolish. They work so hard to gain recognition, reputation, and prestige. They work hard, and even "pull strings," to get to the top.

But God's way up is down! For some years now Christ has been trying to show us His great secret, which is this: *Work to get to the bottom, not to the top!* That means, get beneath. Get under and lift. Get at the bottom of existing organizations and movements and church bodies with what we might call the prayer-lift.

That is what we desire to do in the National Association of Evangelicals in this new Commission on the Spiritual Life. We think of it not so much as another commission, or even a commission alongside the other commissions, as it is a commission to get underneath all other commissions, and lift, for God. We long to activate and re-activate by bearing one another's burdens in prayer, and thus fulfilling the law of Christ. It is not the machine of the NAE, but the battery and the generator for the spark which touches off the fire—the revival fire—for the whole machine.

The commission on Spiritual Life exists to keep the holy altar of God built in this movement, to constantly build revival fellowship in it, to awaken and stir prayer so that the fire of God shall burn on its altars; to see to it, under God, that the holy Fire never goes out of this movement, and that all its machinery runs in the oil of God's Holy Spirit. Thus, losing our lives in one another, we shall find them again, in Christ.

For this next year, we suggest a two-fold action. The first has to do with the annual convention in Chicago in April. The second has to do with lines of action for all the geographic areas through the year—particularly the various regions of the NAE.

I. The Annual Convention

The Commission seeks to space and time prayer to the best spiritual advantage of the convention. Dr. Howard Ferrin has suggested, and others have concurred in it, that on the Monday of convention week teams of ministers visit the churches and communities of the area with a testimony and a ministry that would strengthen. This will be planned and organized through regional and local groups. Such a ministry would activate a lot of prayer at the outset of the convention itself. It would also serve to acquaint many with the NAE. It would build spiritual fellowship and relationship among evangelicals regardless of relations with the NAE.

On Monday night the entire convention could gather for prayer. Also, again on the Wednesday night (which is prayer-meeting night in most all of the land) we should have a half-night or more of prayer, as we did this year at Buffalo. Throughout the convention we should all be called to prayer. A prayer room has been suggested.

Thus, in all these suggested ways, the entire body of the convention would "continue with one accord in prayer and supplication" (Acts 1:14).

II. The Rest of the Year

- Ever since May 15 of this year, the opening date of the Billy Graham New York Crusade, we have urged pastors everywhere to dedicate their prayer-meetings to pray for the New York Crusade . . . and for revival across our nation. Billy Graham has called for constant prayer for the Crusade and multiplied thousands have responded.
- On September 23 we are asking observance of the 100th anniversary of the famous Fulton St. Noon-Day Prayer Meeting, which marked the beginning of the "great revival" of 1857-58, our nation's greatest. We urge that centenary celebration be planned—rallies, prayer meetings, special gatherings for revival, etc.—perhaps on the Sunday, September 22 and running over Monday.
- In keeping with this 100th anniversary we would encourage pastors and leaders to use the *literature* on that "Great Revival" to refresh their own hearts and their people, and to rekindle like precious faith for "revival in our time." Booklets are now being reprinted, along with other available material.*
- We would urge the fostering and forming of Pastors' Revival Prayer Fellowship groups everywhere in the land. There should be hundreds of these, as we now have them in southern California and in other places. Groups of pastors meet each week for an hour or so, praying for revival in their lives, congregations and areas. In larger areas larger monthly gatherings are held. Then, twice a year, larger two-day "Revival Conferences" are held. The patterns are flexible. But, we feel the land is ripe for all kinds of such fellowships, which can become "area networks" for revival, especially at the level of greatest need and challenge—that of the local churches. The NAE district and regional directors can help foster this work. Outstanding leaders can be used here and there. Teams can be formed. One-day rallies for revival should be held.
- We are asking the *United Evangelical Action* magazine, and other publications to provide various kinds of write-ups which will strengthen prayer and fellowship and the spiritual life.
- We would encourage any and every pastor to get together with other pastors for prayer for revival, whether sponsored by the NAE directly or not. Perhaps the Lord will lead to new ways in areas, or a day in the land, when every pastor can be encouraged to preach on revival on the same Sunday, as perhaps the first Sunday of the new year. We stand ready to help all pastors and churches in every way possible.
- We want to vitalize the "Universal Week of Prayer" throughout our ranks.
- Likewise, we would make much of the "Universal Day of Prayer," providing materials, helps and suggestions.

The time has come when we all long for a new, deep, and wide-spread spiritual revival in our land. May we give ourselves anew to prayer, and we will surely see what God can do. Why not pray now, as you finish these lines?

---

* McBeth Press, Elizabethtown, Pa., has published a booklet entitled *America's Great Revival* by J. Edwin Orr.

The Dead Sea Scrolls

(Continued from page 4)

shaping up, however. This controversy centers around the question as to what contribution, if any, the people of Qumran made to Christianity's rise and teachings.

The French scholar, Dupont-Sommer, followed by the popularizer of the idea, Edmund Wilson, indicates that Christ now appears in many ways as an "astonishing reincarnation of the Teacher of Righteousness." John Allegro, at one time at least, put forth the suggestion that this Teacher, like Christ, had been crucified. Some tie in Christianity and this sect through John the Baptist who also spent time in the Dead Sea area. A Roman Catholic scholar, Roland E. Murphy, in a recent book, *The Dead Sea Scrolls and the Bible,* the Newman Press, Westminster, Maryland, 1956, says that Dupont-Sommer was "so hypnotized by his own theory that he read it into the holes of the leather of the Habacuc commentary." This is what Allegro did also. This then is one extreme.

Some do not go to such an extreme but are still granting an influence of this sect on Christianity far beyond what the evidence will allow. A cogent critique of this aspect of the Fritsh volume referred to in note one of this article is that of my friend and Old Testament colleague, Dr. E. J. Young of Westminster Theological Seminary, which appears in his review in the latest issue of *The Westminster Journal.*

Liberalism generally tries to grant this sect an undue influence upon the rise of Christianity. Yet many within liberal scholarship sound important warnings against the danger of attributing an undue influence of this sect on Christianity. Floyd V. Filson, noted scholar, writing in *Presbyterian Life* for October 29, 1955 presents a typical mediating view, not apparently his own.

> If we combine the recent discoveries with what Pliny, Philo and Josephus tell about groups of Essenes throughout Palestine and Egypt, it becomes easier to argue that these people had a real influence on Jesus and the Apostolic Church. The writings have numerous parallels with the New Testament.

Filson attributes the extreme application of these ideas to Dupont-Sommer and urges his readers not to get panicky. He calls it an extreme view, yet urges us "not to go to the other extreme and claim that Jesus and the early Church had no connection with earlier movements." He goes only as far as to say that the parallels are "strong evidence that the Dead Sea Scrolls and the New Testament have similar background." Both are rooted in the same Old Testament.

When it is all said, the differences between the Qumran sect and the early Christians is literally immense. So much is this true that it simply is not possible to be objective and accurate and deny the basic originality of the New Testament and its Gospel. True there are parallels between it and other earlier sources and movements. These are, however, only at the level of information readily accessible to different groups of men without special revelation, or common to different groups which derive it from the same source, namely, the Old Testament. Not the parallels but the differences, the distinctives, are the significant considerations. We could enumerate a few of them.

At Qumran they believed in three Messiahs, one like the Prophet Moses, one a son of David the King, and one of Aaron the priest. The Messiah of the New Testament is prophet, priest and king in one. Neither the Teacher of Righteousness nor his disciples made messianic claims for himself. Jesus and His disciples made these claims of Jesus. Jesus was both the Suffering Servant and the Son of Man, but they were two at Qumran. At Qumran they were taught to hate the enemies, but Jesus taught His disciples to love theirs. Bruce observed that "no unambiguous evidence has come to light which affords a direct contact with Christian origins." He cites one who said "it was from soil such as this that sprang the thorns which tried to choke the seed of the Gospel."

Summing it up, then, this great archaeological discovery sheds light on a relatively dark part of a relatively dark period—dark that is except for what Josephus, Philo and the New Testament have to say. It confirms with evidence our convictions about the accuracy of our Hebrew Bible text. It serves to highlight the essential uniqueness of the New Testament revelation.

FOOTNOTES

[1] A selected and easily accessible bibliography. (1) One of the earliest extended treatments of the Scroll story is Millar Burrows, *The Dead Sea Scrolls,* Viking Press, New York, November 1955, 435 pages. (Some idea of the interest in this material is indicated by the fact that five printings were made in November and December of that year alone. There have been a number of printings since.) In this volume will be found full discussions of the discovery and age of the manuscripts, of the community of Qumran, of their contributions to the study of the text of our Old Testament and the study of Judaism of the period, with translations of parts of five of the principal manuscripts. There is a 16 page bibliography. (2) Another good account, also with an extended bibliography, is that of John M. Allegro, *The Dead Sea Scrolls,* Penguin Books, 1956, 208 pages with 24 additional pages of excellent pictures of the scrolls and Qumran. This 85 cent edition is within the reach of all and furnishes an excellent summary of the discoveries through the years, the editing and textual significance of the scrolls, the excavations of the khirbet of Qumran, the origin and nature of the sect who lived there, their messianic conceptions, and some of the author's own feelings about the relation of this sect to Jesus and early Christianity. (3) Another inexpensive and important edition is that of Theodor H. Gaster, *The Dead Sea Scriptures in English Translation,* Doubleday and Company, Garden City, N. Y., 1956, 350 pages, paper edition only 95 cents. Dr. Gaster brings his scholarship and Jewish background to bear on the translations, the introductions to each document, and the copious explanatory notes. He comments upon and translates three documents bearing on the rules of the community in their service of God; two of hymns and psalms of praise to God; five commentaries on parts of the Bible; and four descriptions of the final age. An eight page listing of biblical verses found in the documents, with reference to where they may be found in the documents, will be of interest. (4). Macmillan published the volume by Charles T. Fritsh, *Qumran Community,* 1956, $3.00. Here too may be found a satisfactory general description of the scrolls. This description is of real value. The same can not be said, however, of the author's discussion of the relationships between the sect and Christianity. (5) A must volume for the evangelical reader is *Second Thoughts on the Dead Sea Scrolls,* F. F. Bruce, Wm. B. Eerdmans Publishing Co., 1956, $2.50, 144 pages. In this volume the author discusses the finding of the scrolls, their dating, the excavation of the khirbet, the effect of the scrolls on the textual criticism of the Old Testament, the personages mentioned in the non-biblical scrolls and fragments, the nature of the sect, their messianic hopes and their relation to Christianity. (6) *Amazing Dead Sea Scrolls and the Christian Faith,* Wm. Sanford LaSor, Moody Press, 1956, 251 pages, $3.50. Surveys the discoveries, discusses numbers of the ideas held by the members of the community, and analyzes critically the alleged relationships to and influences upon Christianity. (7) No archaeological find of recent times has provoked a literature comparable to the flood of books and articles on these scrolls. The literature is now quite tremendous in quantity. The books noted above will provide an adequate introduction, and contain many other bibliographical items.

[2] The progress in the editing of the fragments which are in the Palestinian Museum in Jerusalem, Jordan, is nicely summarized by the scholars who are working on them. This summary is found on pages 75 to 96 of *The Biblical Archaeologist* for Demember 1956 (vol. XIX, no. 4). This is an excellent summary of the findings, listed cave by cave.

Some late information may be found in *Time* for April 15, 1957, pages 60-68.

Billy Graham and The Christian Century

Action Editorial

James DeForest Murch

THE POWER of "the Jerusalem Gospel" has been demonstrated in a remarkable way in Billy Graham's great evangelistic crusade in New York City. It is backed by the prayers of millions of Christ-honoring, Bible-believing Christians around the world. Multiplied thousands have filled Madison Square Garden to overflowing night after night. God through the Holy Spirit has showered abundant blessings on His people and led multiplied thousands to accept Christ as Saviour.

But the *Christian Century* does not like it. We have, until now, refrained from making comment on the series of editorials in which this influential periodical has attacked Billy Graham and his message. We have sought to discover the animus back of this volcanic eruption in the magazine's usually placid, refined and discriminating pages. The editorial, "Fundamentalist Revival," in its June 19 issue clearly reveals the actuating motive.

In this jeremiad Billy Graham and his friends are accused of deliberately plotting to foist a "dead fundamentalism" on the masses and to traduce the soul of American Protestantism. The editorialist brands Dr. Graham as a "fundamentalist" in sheep's clothing and isolates him from the main stream of Protestantism. Finally, the *Century* accuses "the churches and their leaders" who back Graham of "intellectual and spiritual bankrupcy."

The author of the editorial reveals an amazing lack of perspective in dealing with the historical background and character of evangelicalism. Its doctrines are as old as the New Testament. They are incorporated in the ancient Apostles' Creed and the great creeds of Christendom. They are not some modern concoction of the so-called "fundamentalists" of the early 1900's. They are repeated every Lord's Day in the worship services of most Protestant churches. When they are ordained, the ministers of the major denominations vow to uphold these doctrines.

It is the "modernism" or "liberalism" espoused by the *Christian Century* which has undermined these Bible doctrines and has been the "divisive influence of the last two decades." During this time of fearful conflict in Protestantism, the so-called "fundamentalists" rendered yeoman service in defending and perpetuating "the faith once delivered to the saints." Had it not been for their courageous and sacrificial advocacy of these doctrines it is doubtful whether the Son of God could still find "faith in the earth." Today there are millions who have not "bowed the knee to Baal." Many of these have never heard of "fundamentalism." They are simply students of God's Word and accept its teachings by faith at their face value. They believe in the deity of Jesus Christ, in His virgin birth, in His sinless life, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. They believe this because they read it in the Bible, which they accept as the inspired and authoritative Word of God. These people are *Christians* and do not deserve being branded by any nicknames or terms of reproach.

Billy Graham is just a Christian. He preaches the Gospel as he finds it in the Bible. He has no brand but the "marks of the Lord Jesus." He loves the Church. He owes allegiance to the King of Kings and the Lord of Lords and calls no man or man-devised organization his Master. He is utterly sincere. He has no ulterior motives. His greatest joy is in the harvest of souls which God has graciously given him in his faithful ministry.

Should Dr. Graham be blamed for the bankruptcy of classical liberalism or for the failure of a hollow ecumenicism? Classical liberalism was revealed in all its crass inadequacy during the trying times of two destructive World Wars. People instinctively turned to God and the Bible. The theologians were driven to their knees and to a restudy of the Word of God. Some went all the way back to apostolic Christianity; others stopped at the way house of neo-orthodoxy. Then it was that the old liberalism died. Its modern counterpart retains a strangle hold in many ecclesiastical bodies. Its grip on key educational institutions persists, although there is a notable defection to humanism and secularism. There is even an occasional conversion to neo-orthodoxy and to the evangelical faith. Sensing a widespread change in the theological climate, liberal strategists have turned their talents toward the building of "The Coming Great Church." They presently control all the important ecclesiastical machinery in this gigantic institutional venture. But somehow the people at the "grass-roots" of American Protestantism are not stirred to the depths of their souls by the prospect of a united super-church without a God-given Gospel and without a divine compulsion for the saving of the lost.

We were mildly interested in the observations of the *Century* that "the present climate of superficial religiosity is favorable to fundamentalism's success." It sees the National Association of Evangelicals and the Billy Graham Evangelistic Association as the media through which a tremendous impact is being made upon American Protestantism. While it is true that God is using these and many other true-to-the-Bible agencies and personalities to His glory and to the advancement of His cause and kingdom, we hasten to assure the cult of liberalism that evangelicals can not match its sophistication, finesse, prestige or wealth.

It is no strange turn in events that a man sent from God with the everlasting Gospel should stir the souls of God's people and turn men to repentance and salvation. Such things have happened before and will happen again. We believe that the New York Crusade and its broader implications are for our day and generation the fulfillment of the promise that revival will come "not by might, nor by power, but by my Spirit, said the Lord." If the *Century* can not approve of the proceedings in Madison Square Garden it should have the grace of Gamaliel who, when faced by a strange spiritual phenomenon in his day, said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

Colombian Situation Mixed

Developments, both good and bad, are being registered in different parts of Colombia since the military junta took over on May 10. In some sections the violence against the Protestant minority continues, and even seems to be on the increase. In other areas, there seems to be a change for the better.

On the good side of the tally is the opening of the largest Protestant church in Colombia, the Foursquare Church of Barrancabermeja. This church was reopened on Sunday, June 9, one year and 15 days after it was closed because it was supposedly located in the Catholic "mission territories."

Officials of the Foursquare Church had approached the military mayor of the city to ask if the church could be reopened in light of the fact that the new government had promised to "grant liberties according to the Constitution." The military mayor said that he had no orders one way or the other, and that it was up to them whether they opened or not. They notified him on the spot that they would open the following Sunday.

At 7:30 a.m. on Sunday the people started to gather at church. The service began at 9 a.m. with a prayer of thanksgiving. There were close to 1,200 people in attendance.

Meanwhile, reports were being received as to incidents which had occurred during the period of tension when the Rojas government was overturned.

At Victoria, Caldas a priest entered a Protestant church while the Lord's Supper was being administered. The priest proceeded to knock the wine from the hand of the governing elder. Then with the assistance of the local authorities the Protestant believers were locked up in a school building.

When the group of believers was released at about sundown a mob of fanatics was waiting, armed with clubs. Many of the Christians were beaten and bruised but they all managed to escape.

The priest then formed his own "police force," including a number of anti-Protestant fanatics. The Christians were chased from their homes and were forced to go into hiding. The priest reportedly gave the order "not to leave one Protestant alive." One young lady, an evangelical believer, was beaten severely and her body was found later in the Tasajo River. It was several weeks before news of the incident was received outside Colombia.

On June 4 two U. S. citizens were detained overnight on the charge of "being found in mission territory without the authorization from the local priest." They were Dennis Crespo, who has been a missionary in Colombia for 16 years, and Fred Roberts of Westminster Films. They had been traveling through Ayapel in the interest of a documentary film on the work of the Latin America Mission.

The two were being entertained in the home of a friend in the town of El Cedro when a Spanish priest and two policemen arrived to announce that they were under arrest for being in mission territory.

They were then conducted through the town at gunpoint to the police station. The priest, Padre Valentin, ordered the police to lock them up overnight and to fine them fifty Colombian pesos (about eight dollars), stating that their "very presence is a form of Protestant propaganda."

The civil mayor was then notified and a compromise was arranged. The men were freed on the condition that they would leave the area.

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Bricker Amendment Revived

Interest in the Bricker Amendment, which would prevent the Executive branch from entering into international agreements which would supersede the Constitution, has been reawakened by a recent Supreme Court ruling.

The Court's ruling had the effect of releasing two women who had been convicted of murdering their husbands while stationed with them overseas. It was a reversal of an earlier decision.

The opinion of the Court was that the two women are entitled to a jury trial under the guarantees of the Constitution, and that their rights had not been upheld by way of granting a court martial. The court martial trial of the two women came under the Status of Forces Treaties. The Court held that the provisions of these treaties could not supersede the Constitution, at least for American citizens living with their husbands while stationed overseas.

Justice Hugo Black, delivering the opinion of the Court, said: "No agreement with a foreign nation can confer power on Congress, or any other branch of government, which is free from the restraints of the Constitution."

Three members of the 9-man court concurred with Justice Black. Two others concurred on much narrower grounds. Two filed a sharp dissent, and one, a new member of the Court, did not participate.

This division of the Court left considerable question as to the total effect of the opinion, particularly on marginal matters such as the relationship between treaties, international agreements and the Constitution.

Senator John W. Bricker of Ohio, author of the Bricker Amendment, agreed with the wording used by Justice Black, but feels that the amendment is needed to close the "loophole" in the Constitution.

This loophole involves the "Supremacy Clause" of the Constitution whereby treaties shall be considered the "supreme law of the land," putting them on a par with the Constitution. Supporters of the Bricker Amendment generally feel that this wording was originally meant to protect treaties which were made previous to the adoption of the Constitution. They also feel that this wording is being construed in such a way that it could be used to carry the U.S. into international agreements which would, in some measure, divest the nation of its sovereignty.

Foreign Aid Testimony

At least one churchman has come forward to disown any connection with testimony on the foreign aid program given in behalf of the Methodist Church and the National Council of Churches. M. G. Lowman, Executive Secretary of the Circuit Riders, writing to the chairman of House Foreign Affairs committee, said that Ralph W. Sockman did not speak for him as a member of the Methodist Church when he supported foreign aid.

Lowman quoted a resolution stating that only the General Conference of the Methodist Church is authorized to speak for the denomination. Lowman added that on previous occasions Sockman had unwittingly "aided pro-communists and communist programs in the fields of national and international politics and economics, and other secular matters."

"As a Methodist who deplores the affiliation of his church with the National Council of Churches, I state for the record that the ruling or governing board of the National Council of Churches has carried a heavy percentage of names connected with communist-front enterprise," Lowman told the committee. He went on to say that these church leaders are "the witting and/or unwitting dupes of those who would use the programs and facilities of the American Protestant churches to promote various types of socialistic, pro-communistic and international government activities."

Lowman asked that his letter be made a part of the record in association with the Sockman testimony.

Spanish Marriage Pressures

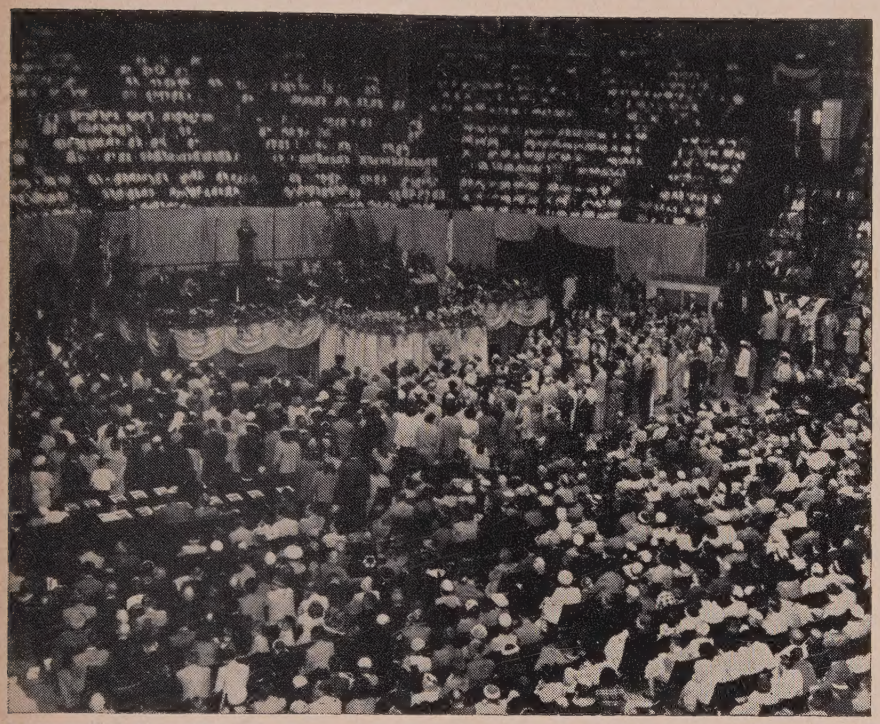
The Spanish Catholic hierarchy is continuing to block evangelical marriages in some parts of the country, especially in Madrid, in spite of a letter from the Papal Nuncio to the contrary.

According to one Spanish correspondent some members of the hierarchy are "fiercely opposed to civil marriages of those who have been baptized into the Catholic Church."

In other parts of Spain local judges are reportedly putting as many hindrances as possible in the way of evangelical marriages.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE



DECISIONS FOR CHRIST.—Men and women from all walks of life approach the speakers' platform in Madison Square Garden to "make decisions for Christ" following a sermon by Billy Graham during his New York Crusade. Total decisions to date exceed 30,000.

Yankee Stadium the Scene New York Crusade's Close

The huge New York Evangelistic Crusade, under the directon of Billy Graham, will wind up on July 20 with a meeting in Yankee Stadium. However, a door-to-door campaign by 1,500 Protestant churches in the New York metropolitan area from October 20 to 24 will culminate in a mass meeting at the Polo Grounds on October 27.

Dr. Graham reports that total attendance for seven weeks has been estimated at 1,000,000. He also reports that 30,000 persons have made decisions for Christ.

"New York has more faith and spiritual life than I ever had anticipated." Graham recently admitted to the reporters, "I don't think New Yorkers are as sophisticated as I was told they were. They respond to the Gospel in the same way as people do in Miami and Omaha and in Charlotte, but perhaps there is a greater hunger here for spiritual reality than any place I've been."

Graham expressed thanks for the existence of television, a factor that has expanded the New York Crusade. The Saturday night broadcasts, for which he pays $60,000 each, "reach as many as could fill the Garden every night for a year."

He considers the New York crusade "the greatest evangelistic effort in the history of the church" because of the written response to the broadcast and the fact that Madison Square Garden audiences have surpassed those of any of his previous campaigns in this country.

A breakdown of age groups disclosed that 22.3 per cent of those making decisions have been 19 to 29 years of age, the highest for this group in any crusade in North America to date. Other statistics were: 12-14, 19.8 per cent; 15-18, 17.6; 30-49, 23.4 and 50 or over, 11.6.

A final report of the Crusade will appear in the August 1 issue of *Action* magazine.

Chicago Evangelicals Invite Graham Crusade

CHICAGO.—Chicago's Evangelical Ministers Association has formally invited Billy Graham to conduct an evangelistic crusade here.

The 200-member group pledged its "whole-hearted cooperation" to be campaign, Rev. Arthur L. Bray, president, said Wednesday.

The minister's group was affiliated last February with the National Association of Evangelicals.

Graham, a member of the NAE, gave the major address at the group's convention in Buffalo last April.

All evangelical ministers would cooperate in a Graham crusade here, predicted Rev. Mr. Bray, president of the Illinois Conference of the Wesleyan Methodist Church.

Some of the association's fundamentalist members "may not be willing to join hands with the Church Federation of Greater Chicago, but they would support the campaign," he said.

Leaders of several member churches of the Church Federation have expressed opposition to a Graham crusade.

Annual Rescue Mission Convention in Houston

HOUSTON, Tex.—The International Union of Gospel Missions recently held its 44th Annual Convention in the city of Houston, Texas, at the Star of Hope Mission, where John F. McIntyre is the superintendent. The opening banquet was held in the First Methodist Church. Almost one hundred pulpits of various churches in Houston and surrounding communities were occupied by delegates attending this Convention.

Morning sessions were devoted to business and reports. In the afternoons were conferences on various phases of rescue mission work, and the night services were evangelistic, including testimonies of some outstanding mission converts such as George Bolton, pastor of the Bowery Mission of New York City. One of the speakers at the opening banquet was Dr. Peter Macfarlane of St. Paul.

The annual election of officers resulted in the following: President, Rev. Clifton E. Gregory, Superintendent of the City Mission of Cleveland, Ohio; First Vice President, Rev. James B. Moellendick, superintendent of the Union Mission of Parkersburg, West Virginia; Secretary, Leonard C. Hunt, superintendent of Wheeler City Rescue Mission of Indianapolis; and Treasurer, Rev. John W. Horan, superintendent of the Union Rescue Mission of Jamestown, New York. Rev. Ernest Tippett of Bridgeport, Connecticut, former superintendent of the City Mission of Erie, Pennsylvania, and host to the 1956 Convention, was employed as executive secretary. He has established an office for the organization at Bridgeport.

The 45th Annual Convention will be held at Lebanon, Pennsylvania, May

Where to Find

PAGE	
16	Benevolence
12	Denominations
13	Education
9	Evangelism
10	Missions
16	Personalia
15	Press
11	Public Affairs
15	Reform
10	Sunday School
10	United Action

17 to 22, 1958, with Rev. Lester Miller, superintendent of the Lebanon Rescue Mission, as host.

Plans were announced for the Annual Rescue Mission Training School at Winona Lake, Indiana, July 24 to 28.

united action

NAE Eastern Region Meet at Canandaigua

WILLIAMSPORT, Pa. — The Eastern Region of National Association of Evangelicals is sponsoring a Christian Workers Conference at the LeTourneau Christian Camp at Canandaigua Lake in New York State. August 10 to 17 are the dates for the conference which is open to ministers and lay people.

Classes on Sunday School work, visual aids, and Bible are promised, as well as some outstanding speakers and good recreational facilities. Information can be secured from the NAE office, Box 567, Williamsport, Pa.

Sixty Churches in Wichita Association

WICHITA, Kan.—A progressive program for the coming year was outlined this week by the Greater Wichita Association of Evangelicals which was organized in mid-May and now has representatives from sixty Wichita churches.

On the 1957-58 agenda is an invitation to the State Sunday School Convention to meet in Wichita. Plans include a conference on evangelism at the March 1958 convention of the Central Region of the National Association of Evangelicals. Evangelical public relations programs are aimed at school children on released religious educational time.

A welfare program has been set up by the organization for benevolent projects and a future conference on Bible prophecy has been discussed.

Plans to provide marriage counseling service and public service time on radio and television are being considered.

The new organization is affiliated with the National Association of Evangelicals. Representatives come from churches which believe the Bible to be the "inspired and infallible Word of God."

An effort will be made to obtain the services of nationally known evangelists such as Dr. Paul Rees and Dr. Billy Graham for engagements at the central region convention in March, Rev. J. Boyd Wolverton, pastor of Central Assembly of God, association president, announced.

Other organization officers are Rev. Doyle Hopper, First Bible Baptist Church, vice president; Rev. Ronald R. Brannon, First Wesleyan Methodist Church, secretary; and Rev. Victor E. Becker, treasurer.

missions

LAM Headquarters Moved to Bogota, N. J.

BOGOTA, N. J.—This city, named for its Latin American counterpart in the Andean mountains of Colombia, will be the new headquarters of the Latin America Mission, Inc., presently located in nearby Ridgefield Park.

Associate General Director H. L. Fenton, Jr., recently announced the purchase of a 28-room Bogota building, which is well located in relation to metropolitan New York, post office, railway stations and main highways and will permit a program of expansion. The new address: 285 Orchard Terrace, Bogota.

Yeotmal Union Seminary Plans Building Program

WINONA LAKE, Ind.—A plan to complete a $105,000 building program in the next four years was proposed and approved at the annual meeting here of the Cooperating Home Boards of the Union Biblical Seminary of Yeotmal, India.

Representatives present for the meeting included: Robert Chrisman, Christian and Missionary Alliance; Chester G. Stanley, Friends Foreign Missionary Society, Ohio Yearly Meeting; George R. Warner, World Gospel Mission; Byron S. Lamson, Free Methodist Church; C. H. Zahniser, Free Methodist Church; Dale McClain, Oriental Missionary Society; Alton Liddick, Wesleyan Methodist Church; Richard S. Reilly, United Missionary Society. Dr. Lamson, chairman, presided.

First launched in 1954, the $105,000 building program includes a total of twelve buildings for the seminary campus. Chester G. Stanley reported on his recent visit to the campus and stressed the great need for new buildings. Mr. Stanley spoke with enthusiasm of the quality of the institution and of the morale of the students, even though some of them were of necessity living in tents. The Union Biblical Seminary at the present time is the second largest theological seminary in India.

REPRESENTATIVES OF COOPERATING HOME BOARDS OF THE UNION BIBLICAL SEMINARY, YEOTMAL, INDIA. From left, seated: Robert Chrisman, Christian and Missionary Alliance; Chester G. Stanley, Ohio Yearly Meeting of Friends; George R. Warner, World Gospel Mission; Byron S. Lamson. Standing, from left: C. H. Zahniser, Free Methodist Church; Dale McClain, Oriental Missionary Society; Alton Liddick, Wesleyan Methodist; Richard S. Reilly, United Missionary Society (see "Missions").

Spanish Evangelicals Set Up New Federation

BARCELONA, Spain.—The Federation of Independent Evangelical Churches in Spain was recently organized, following the withdrawal of most of the churches associated with the Spanish Christian Mission.

FIECS represents a fair section of the Evangelical churches in Spain. Only independent churches which are soundly evangelical are being accepted as members. The purpose of the Federation is to establish self-supporting, self-governing and self-propagating indigenous churches, believing that this is the apostolic strategy for the progress of the Gospel.

The president of FIECS is Rev. Jose M. Martinez, pastor of Nogues Street Evangelical Church in Barcelona. Mr. Martinez is also secretary of the Spanish Evangelical Alliance. He is well-known by leaders in the World Evangelical Fellowship, the National Association of Evangelicals, and the Evangelical Alliance of Great Britain.

sunday school

Christian Education Meet in Springfield

SPRINGFIELD, Ill.—The National Christian Education Convention will draw thousands of Sunday School teachers and leaders here July 16-19. Sessions will be held in the large State Armory Auditorium.

Among speakers and conference leaders are: John Bolten, Sr., Ard Hoven, Edwin V. Hayden, Harry Poll, Clate A. Risley, Harold W. Scott, Burris Butler, John Greenlee, Hugh F. Sensibaugh, Leon Appel, M. S. Rogers, Ernest E. Laughlin, Leonard G. Wymore, Olin W. Hay, Gerald L. Fargusson and Edwin G. Crouch.

This annual event offers Churches of Christ and Christian Churches (Disciples) guidance and services in the development of bigger and better Sunday Schools.

Sunday School Meets Scheduled for Fall

CHICAGO. — Evangelical Sunday School teachers and leaders will throng conventions this fall seeking aid in the improvement of their schools.

Among the conventions announced by the National S. S. Association headquarters here are:

September 15-17 Spokane Sunday School Convention

September 16-17 Greater Cincinnati Sunday School Convention

September 20-21 Greater Chicago Sunday School Convention
September 24-27 North Dakota State Sunday School Convention
September 27-28 Greater Washington D. C. Sunday School Association Convention
October 2-4 Salem (Oregon) Sunday School Convention
October 3-4 Kansas State Sunday School Convention
October 9-11 National Sunday School Convention—Los Angeles
October 17-19 New England Sunday School Convention
October 17-19 Greater Pittsburgh Sunday School Convention
October 30-November 1 National Sunday School Convention—Grand Rapids
November 7-10 Racine (Wisconsin) Sunday School Convention
November 29-30 Greater Detroit Sunday School Convention

PUBLIC AFFAIRS

Governor Bans Obscene Magazines from Capitol

HARRISBURG, Pa.—(RNS)—Gov. George M. Leader has banned the sale of obscene magazines by newsstands in the state capitol.

Rep. Thomas J. McCormack (D.-Phila.) had told the House it was a "disgrace" that visitors and employees in the capitol could buy "disgusting publications."

He made the statement during debate on a bill to outlaw tie-in sales which force newsdealers to take objectionable publications in order to get popular magazines.

North Carolinians Outlaw Obscenity

RALEIGH, N. C. —(RNS)— The House passed a bill, previously approved by the Senate, to outlaw the sale or distribution of obscene magazines, books, pamphlets, pictures and movies in North Carolina.

Rep. Thomas Dill of Rocky Mount, who introduced the measure at the request of clergymen, said it was aimed primarily at curbing smutty magazines which are flooding the newsstands.

The new law makes it a misdemeanor for any person, firm or corporation to "disseminate obscenity."

To meet objections that the bill might bar classical literature in libraries or pictures on display in the state art museum, the measure exempts from its provisions the contents of any public or private library or any art museum.

In enacting the bill the North Carolina legislature reportedly became the first in the country to attempt to define the word "obscene" on the law books. It adopted a definition prepared by the American Bar Institute after six years of study.

The definition:

"A thing is obscene if, considered as a whole, its predominant appeal is to the purient interest; i.e., a shameful or morbid interest in nudity, sex, or excretion, and if it goes substantially beyond customary limits of candor in description or presentation of such matters.

"A thing is obscene if its obscenity is latent, as in the case of undeveloped photographs.

"Obscenity shall be judged with reference to ordinary adults, except that it shall be judged with reference to children or other especially susceptible audiences if it appears from the character of the material or the circumstance of its dissemination to be especially designed for or directed to such an audience."

Historical Shrines Moves Raise Church-State Issue

WASHINGTON, D. C.—A Congressional Committee was cautioned by a spokesman for Protestants and Other Americans United for Separation of Church and State that in expanding the boundaries of Independence National Historical Park in Philadelphia care should be taken not to violate "the American tradition which has denied tax funds to churches."

Dr. C. Stanley Lowell, associate director of POAU, filed a statement with the House Interior and Insular Affairs Committee.

He said his group sees a danger to Church-State separation in some of the proposals that have been advanced for including such churches as Old St. Joseph's (Roman Catholic) and Old St. George's (Methodist) in the park as historical shrines.

The committee has the bills under consideration but has taken no action on them.

Dr. Lowell said he also questioned the expenditure of public funds in connection with Christ Church (Episcopal) and Gloria Dei (Old Swedes) church which already have been designated "national shrines" by previous Acts of Congress.

The POAU leader said that "while there can be no objection to a Congressional designation of a church as a 'national shrine'—that is, a place of great historical interest to the American people—the financial arrangements involved must be closely watched."

Sunday Observance Top National Issue

NEW YORK—Proper observance of Sunday is fast becoming "one of our nation's top issues," the general secretary of the Lord's Day Alliance of the United States said here.

Melvin M. Forney told the semi-annual meeting of the Alliance's board of managers that three years ago "few people were interested in what was happening to Sunday."

"One Twentieth Century Crusade for the Lord's Day, now in its third year, has been largely responsible for the new interest in the observance of Sunday as a time of rest and worship," he said.

Mr. Forney reported that a growing number of churches are seeking the aid of the alliance in Sunday closing campaigns and many business and labor leaders are supporting its program.

"Many lawmaking bodies are encouraging the adoption of or adopting Sunday closing laws," he added. "If the present trend continues it will not be long before every state will have a Sunday closing law."

FINAL

LATE NEWS AT PRESS TIME

● AN IMMIGRATION CRISIS looms as a result of a new immigration bill sponsored by Roman Catholic Senator John F. Kennedy. The bill is a compromise which would destroy the safeguards of the McCarran-Walter Act. It will be strongly backed by Roman Catholics, Jews and liberal Protestants. All evangelicals should immediately wire their senators and representatives opposing the proposed Kennedy Bill.

● CONGREGATIONALISTS merged with the Evangelical and Reformed Church to form the United Church of Christ last month in a joint convention at Cleveland, Ohio. At the same time a suit was filed in the United States District Court in New York questioning the authority of the General Council of the Congregational-Christian Churches to commit individual churches to the merger.

● DR. S. A. WITMER, president of Fort Wayne Bible College, has resigned to become executive secretary of the Accrediting Association of Bible Institutes and Bible Colleges. His resignation is to take effect January 1, 1958.

● SCIENTISTS, members of the American Scientific Affiliation, will meet in annual convention at Gordon College, Beverly Farms, Mass., August 27-29.

● "RED" CHINA should be recognized by the USA, according to Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. He recently advocated this position in an address before the 98th Annual Synod of the Augustana Lutheran Church at Omaha, Neb.

● DETROIT'S REHABILITATION program is posing many serious problems for the morality of the great Automobile City. Thousands of "skid-row" habitues will be scattered in new communities. Detroit Rescue Mission, Howard Street Mission, Open Door Mission and the Salvation Army must relocate.

● MAJOR BASEBALL TEAMS have become, in effect, the biggest beer salesmen in America. Both radio and television carry games sponsored almost exclusively by the brewers who are spending $400,000,000 for advertising rights. American youth are becoming "brand conscious" and are being sold on the idea that beer drinking can't be wrong if the sports stars like to "sip the suds."

● ARTHUR E. MILLS, Advent Christian chaplain, has been named "Army Chaplain of the Year." Chaplain Mills who has twice won the Silver Star for gallantry in action, is now post chaplain at Fort Monroe, Va.

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Denominations

Pre-Centennial Meets For Free Methodists

WINONA LAKE, Ind.—The Free Methodist Church of North America is planning a great Centennial Celebration three years from now, but a matter of more immediate concern is the "Pre-Centennial Convocation Preview."

Between the dates of September 3 and October 3 a series of major rallies will be held nationwide, sponsored jointly by the General Conference, the Sunday School Department, Free Methodist Youth and the Intermediate Youth Department. These gatherings will be held in McPherson, Kansas, September 3-5; Portland, Oregon, September 10-12; Niagara Falls, New York, September 24-26; Indianapolis, Indiana, October 1-3.

Outstanding speakers include Bishop L. R. Marston, Bishop C. V. Fairbairn, Bishop J. Paul Taylor, Dr. Myron F. Boyd, Dr. B. H. Pearson, Dr. Torrey Johnson, Dr. Ted Engstrom, Rev. Royal Nelson, Dr. Ernest Keasling, Rev. Floyd Todd, Dr. W. C. Mavis, Rev. Herbert Sebree, Rev. Howard Rose, and Rev. Robert H. Warren. Featured in panels and teaching workshops will be members of both FMY and Sunday School Councils, CYC leaders, outstanding FMY officers and local CYC directors, as well as successful Sunday school promoters. Intermediate Youth Department will offer special training in handcrafts under the direction of experts Armetta Medlock, Dale Trepus, Minerva Stewart, and Pauline Todd.

Interesting highlights and specialties of the Convocation activities will be live demonstrations, films, displays and exhibits.

United Presbyterians Merge By Close Vote

NEW CONCORD, O.—By a vote of 161-124, the 99th General Assembly of the United Presbyterian Church of North America approved merger with the Presbyterian Church in the USA. The Assembly thus assured the creation of a new denomination to be known as the United Presbyterian Church in the USA with a membership of about 3,000,000 (*Action*, May 1).

The denomination's presbyteries had already approved the merger and it would have taken a two-thirds negative vote of the Assembly to upset their action.

In May, the 169th General Assembly of the Presbyterian Church in the USA unanimously endorsed the merger proposal.

The vote here came after an hour's debate in which three delegates spoke in favor of the union and four in opposition. After the vote all of the delegates stood and sang "The Lord is My Shepherd" and "The Church's One Foundation."

Because of the strong feeling on the subject there was no attempt to make the vote unanimous. However, a leader of the opposition, Dr. Cary N. Weisiger of Mount Lebanon, Pa., presented a "resolution of good will" which the delegates unanimously adopted by a voice vote.

The Church's new moderator, Dr. Robert N. Montgomery, president of Muskingum College here, hailed the ratification action and made a plea for a strong united Church.

"Now that the General Assembly has approved the vote of the presbyteries," he said, "I am sure the United Presbyterian Church will enter the union with every determination to make a stronger united Church and to work together in the cause of the Kingdom of God."

The final meetings of the General Assemblies of the two merging denominations will be held jointly in May, 1958. After brief sessions they will meet jointly to get up the new Assembly thus putting the merger into actual operation.

Next year marks the 100th anniversary of the United Presbyterian Church. A centennial observance is planned and will coincide with the merger proceedings.

Missouri Synod Might Join Lutheran Merger

RIVER FOREST, Ill.—(RNS)—Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod, indicated here that his denomination might be willing to join in a merger with other Lutheran bodies.

The American, Evangelical and United Evangelical Lutheran Churches will merge in May, 1960, to become a new denomination known as the American Lutheran Church. The union may include a fourth group—the Lutheran Free Church.

Dr. Behnken told a meeting of the Church's English District that "if the Lutheran Church-Missouri Synod is asked by the new American Lutheran Church to participate in merger negotiations following the 1960 formation of the ALC, we shall be willing to do so."

Later, Dr. Behnken said, "The Missouri Synod, according to its historical position, has always been willing to discuss matters and to reach agreement." He added, "We insist on doctrinal agreement before there can be unity."

Presbyterian Church Quits Denomination

SPOKANE, Wash. —(E/P)— Rev. Wilbur G. Antisdale, pastor of Fourth Presbyterian church in Spokane, announced that the church had withdrawn from the Presbyterian Church in the USA for theological reasons. He said the withdrawal action had the unanimous endorsement of the 500-member congregation.

The Spokane Presbytery, however, claims the withdrawal was not done in accordance with the Church's constitution, and it filed suit in Superior Court to acquire title to the property and to obtain its records, including the roll of members and contributors.

Hospital Grant for Lutheran Brethren

FERGUS FALLS, Minn. — The Church of the Lutheran Brethren of America, at its annual convention here, voted to accept a foundation grant of $50,000 to build a 100-bed hospital in French Cameroons, Africa.

The grant was from the Irvin L. Young foundation of Chicago, which also agreed to provide funds for two educational institutions for the Lutheran Brethren mission whose foreign staff serves 800,000 persons in Africa. Dr. William Guthrie of Butlerville, Ind., was named by the convention to supervise the medical division of the new hospital.

Organized in 1900 in Milwaukee, Wis., the Church has some 4,150 members in 39 congregations. Local churches have no ritual nor do pastors wear gowns.

Lutheran Free Church New Merger Referendum

MINNEAPOLIS, Minn. —(RNS)— The 355 congregations of the Lutheran Free Church will decide by referendum next fall whether they want their 75,000-member denomination to merge with three other Lutheran bodies.

Action to submit the question to the congregation was taken at the denomination's annual conference here. The vote was 279 to 185.

The referendum will be conducted between Oct. 1 and Nov. 30. It will require a two-thirds vote of approval, the conference decided.

A similar referendum held in 1955 required a three-fourths majority and received slightly less than two-thirds approval.

Next fall's referendum will be weighted according to the number of members in every congregation, with the vote of each ranging from one to 10 depending on its size. In the 1955 referendum each congregation had only one vote regardless of size.

Representatives of the denomination took part in the merger negotiations with leaders of the American, Evangelical and United Evangelical Lutheran Churches until the 1955 referendum failed.

Debate on the merger at the conference here was marked by sharp argument and deep differences of opinion over the merits of the proposed united Church.

Some opponents felt the LFC's "low church" and evangelistic emphasis might be lost in the more centralized big denomination of some two million members.

There also was objection to the fact the united Church is to belong to the World Council of Churches and the alleged presence of Communists on the World Council Central Committee.

Covenant Church Members Give Two Million Dollars

MINNEAPOLIS, Minn.—Members of the Evangelical Mission Covenant Church of America have pledged nearly two million dollars to their denomination's diamond jubilee fund, it was reported here.

Dr. Theodore W. Anderson of Chicago, president, told delegates to the Church's 72nd annual conference that the sum "represents the greatest outpouring of devotion to Christ and the Covenant in our entire history."

The fund is being raised in connection with the denomination's 75th anniversary to be celebrated in 1960. The original goal was $1,750,000.

"We are convinced that the gathering of this fund has lifted the level of giving in our churches permanently to a higher plane," Dr. Anderson said.

The Covenant president noted that the first year of the diamond jubilee advance was devoted to evangelism; the second to evangelism, and the past year to home missions.

The coming year will emphasize Christian education with efforts centered on expanding the denomination's North Park College in Chicago from a junior college to a four-year institution.

This will require additional buildings, and enlarged teaching staff, a more adequate library and increased support, Dr. Anderson said.

He said that at least one million dollars will be available from the diamond jubilee fund to help finance library-classroom and gymnasium-auditorium buildings on the campus.

Dr. Anderson reported that Covenant churches last year spent more than $2,400,000 on local building projects.

They also spent about four million dollars for operations of local churches and contributed about $1,600,000 for missions and other benevolences.

Membership in the denomination's 525 churches grew from 55,152 to 56,309 during the past year, he said.

"Aggressive efforts in home missions must continue," Dr. Anderson declared. "The Covenant diamond jubilee advance envisages a total of 575 churches by 1960, a total membership of 65,000 and a Sunday School enrollmend of 100,000."

education

Educational Courses Announced by NACS

CHICAGO.—For the past eight years the educational director of National Association of Christian Schools has been giving two thirty-lecture courses—the one a course on Moral Training, and the other concerning the Christian way in which the various school studies should be presented.

During this period of years, these courses have been given as a two-hour credit course at Wheaton College during the two-week Summer Inter-Ses-

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sion. They have also been given for credit in more than a dozen other educational institutions in various parts of the country.

Upon request the Educational Director has also given a Pastor's Course in which he presents the Christian Philosophy of Education, slanted toward the work of the ministerial profession.

Although this teaching program of NACS began as a summer feature, it is now becoming an all-around-the-calendar ministry. This is evident from the following program for the balance of this year.

July 22-Aug. 2 San Diego, Calif. (For information write to Rev. James O. Dowell, 641 S. Boundary, San Diego 13)

Aug. 5-16 Hawthorne, Calif. (For information write to Carl Pike, Sup't., 931 South Prairie Ave., Hawthorne, Calif.)

Aug. 19-30 Los Angeles Pacific College, 625 Coleman Ave., Los Angeles 42, Calif. (For information write to Theodore Moller, M.D., 3903 N. Irwindale Ave., West Covina, Calif.)

Oct. 7-18 Caldwell or Boise, Idaho (For information write Mr. Elmer H. Keys, 1919 N. Ohio Ave., Caldwell, Idaho)

Oct. 21-Nov. 1 Boise or Caldwell, Idaho (For information write Mr. Elmer H. Keys, 1919 N. Ohio Ave., Caldwell, Idaho)

Nov. 11-22 Peoria, Illinois (For information write Mrs. M. Carlson, Prin., 4835 Westbrook Drive, Peoria, Ill.)

Dec. 16-27 Elbing, Kansas (For information write Mr. Virgil R. Dirks, Elbing, Kansas)

Dec. 30-Jan. 10 Corn, Okla. (For information write Mr. J. W. Gossen, % Corn Bible Academy, Corn, Okla.)

Those desiring information regarding the content of the courses to be given may correspond with the Office of NACS, 10201 So. State Street, Chicago 28, Illinois.

Great Commission Schools Affiliate With MCA Body

ANDERSON, Ind.—The Great Commission Schools, of which Rev. Paul Billheimer is founder and president, have affiliated with the Missionary Church Association, with headquarters in Fort Wayne. The Schools are composed of a Bible Institute, a Christian High School and a Christian Elementary School.

The Schools are the outgrowth of the work of the Anderson Gospel Tabernacle which Rev. and Mrs. Billheimer founded in Anderson in 1936.

A 21-acre campus site was purchased in the Southwest section of Anderson. Three two-story army buildings were secured from the U. S. Army at Baer Field. Two other army buildings from terre Haute, Indiana have been reconstructed for school buildings and housing. Today, eleven years later, the Great Commission Schools has the three schools; a printing shop known as The Great Commission Press; and, owns and operates the Great Commission Book Store.

At the same time the schools were being developed Mr. Billheimer set out to organize and own his own radio station. This resulted in the organization of the Civic Broadcasting Corporation and the building of a radio station. The station is known as WCBC. It is located about five miles from the Schools on five acres of land owned by the Schools.

The radio station is managed by Rev. Gordon Beck. A Christian TV station has recently been added to this operation. The FCC has granted a license to operate on Channel 26. TV studios have been added to the radio station and all equipment to operate the station has been purchased. Televising is expected to begin by middle summer as soon as a 500 foot tower is completed.

Tennessee Temple Schools Dedicates New Building

CHATTANOOGA, Tenn.—Dr. Lee Roberson, president of Tennessee Temple Schools, presided at the recent opening of the newly erected academic building on the campus of Tennessee Temple Schools. The structure has been named Herrmann Memorial Building in memory of the late vice-president, Dr. John G. Herrmann who served Temple for over eleven years.

The Mayor of Chattanooga, members of the city commission, officials in the field of education, and other prominent persons were present at the dedication services June 3. Dr. John R. Rice, editor of the *Sword of the Lord,* and vice-president of the Temple Baptist Theological Seminary, spoke at dedication.

The newly erected building is thoroughly air-conditioned and has been built to standard educational specifications.

Summer session of Tennessee Temple Schools is now being conducted in the new building. Applications are being accepted for the second summer semester that begins July 15 and extends to August 23.

Christian Day School In Greater Cincinnati

CINCINNATI.—The Norwood Baptist Church and other evangelical groups are sponsoring the launching of a new Christian Day School for the Greater Cincinnati area. Classes for kindergarten and first grade pupils will open September 3 under the direction of Miss Mildred Snavely. Additional grades will be added from year to year as interest and support may justify. The excellent facilities of the new education building of the Norwood Church have been made available to the school.

Riverside Church to Get Christian School

NEW YORK.—Miss Elsa Barnouw and a number of members of the faculty of Riverside Church's famed Nursery Kindergarten School have resigned because of a change in policy and may start a rival school in the community.

The school was founded by Harry Emerson Fosdick in 1930 to serve Roman Catholic, Jewish and Protestant children to operate without a trace of formal or "verbalized" religion.

Deacons of the Riverside Church have now decided to integrate the school more closely into the parish

program and the Protestant Christian faith. It will be open to children of other faiths but provide a basically Protestant Christian school in which "efforts will be made to increase the service of the school to members of the congregation and to the Protestant Christian elements of the community."

Deacon David H. Scott has also resigned as a result of the wrangle over the change in policy, but the Church intends to proceed with its plans.

PRESS

The Standard Press Sold to Wesleyans

WINONA LAKE, Ind.—The Wesleyan Methodist Publishing Association of America, which operates under the trade name of "The Wesley Press," has purchased the publishing interests of The Standard Press, of Winona Lake. The local organization was largely concerned with the publication of the works of Dr. J. A. Huffman.

Evangelical Publishers Have New Headquarters

TORONTO, Ont. —(E/P)— After more than thirty years "the book store with the Scripture sign out front" moved from its Bay Street location to new facilities on Yonge Street. Announcing the recent move of Evangelical Publishers, A. J. Stewart, managing director, declared: "We were pushed out of the pantry fifty years ago, and we have been pushed by Providence ever since."

"It is no mere accident that this ideal location and modern space has been made available to us. Once again we have been pushed by Providence," explains Mr. Stewart. "We are now able," he adds, "greatly to increase our ministry on one of the country's busiest thoroughfares and at the same time maintain each department of our work under one roof."

The new building, remodelled in modern functional design, is located close to Toronto's two large department stores and is easily accessible by car, bus or subway.

REFORM

Scientific Studies in Alcoholism Announced

WASHINGTON, D. C.—The National Committee for the Prevention of Alcoholism will sponsor the eighth session of the Institute of Scientific Studies to be conducted at Loma Linda, California, July 8-19, and the second session of the Institute of Scientific Studies to be conducted at the American University in Washington, D. C., July 22 to August 2.

An outstanding faculty, including Dr. Andrew C. Ivy, Dr. George T. Harding, Dr. Louis Evans, Dr. Floyd O. Rittenhouse, Dr. Laurence A. Senseman, has been secured for these Institutes this year.

Governor Ruben Wagnsson of Kalmar, Sweden will be the featured speaker at the annual banquets sched-

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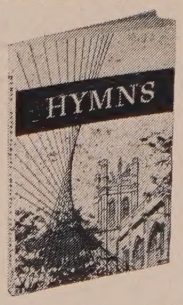

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uled for the Hotel Statler in Los Angeles on July 10 and for the Shoreham Hotel in Washington on July 24.

Dr. Winton H. Beaven will serve as director of the Institutes.

BENEVOLENCE

$1,000,000 Estate Goes To Mennonite Churches

NEWTON, Kan.—The $1,000,000 Estate of the late J. A. Schowalter has been transferred to three designated Mennonite conferences. The wealthy stockman and farmer, a member of the Newton First Mennonite Church, died in 1953, and had willed his estate to be held in trust for religious and charitable purposes and for the promotion of world peace. The three beneficiaries are the (Old) Mennonite Church, the General Conference Mennonite Church and the Church of God in Christ (Mennonite). The title to the property will be held jointly by the Schowalter Foundation, Inc.

personalia

Don Hillis, World Gospel Crusades field representative for Spanish-speaking Latin America, will be the new director of *La Voz,* evangelical Spanish magazine published in Argentina. The journal has a circulation of 100,000.

Glen Lindell, pastor of Covenant Church, Galesburg, Ill., has been appointed National Director of Evangelism for the Evangelical Mission Covenant Church of America.

Gerald S. Pope has been chosen editor of the *Open Bible Message,* official organ of the Open Bible Standard Churches.

Evon Hedley, of Toronto, Canada has been appointed executive director of Youth for Christ, International. He has been Canadian director of YFC since 1955.

Bill Freeman, freshman at Pacific Bible College, won first place in the State Intercollegiate Oratorical Contest sponsored by the California WCTU. Freeman will represent the state in the National Contest in Madison, Wisc., in September.

J. Edward Hakes, president of the Baptist Theological Seminary of Grand Rapids, delivered the commencement address at Western Baptist Bible College this year, and received the honorary degree of Doctor of Divinity.

Don B. Rood, son of the internationally-famous evangelist, Dr. Paul W. Rood, has been chosen Field Evangelist and West Coast Representative of the Pocket Testament League.

John M. Ballbach, as pastor of Immanuel Baptist Church, Wilmington, Del., has led in a remarkable demonstration of the potential of a downtown church. Immanuel has, under his ministry, grown to over 1,000 members, with a current budget of $160,000, and a building reconstruction and enlargement program.

T. O. Burntvedt, president of the Lutheran Free Church for 27 years, was re-elected for a three-year term at the denomination's annual convention this year.